

Rhode-Island Baptist.

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No. 9.

A PARAPHRASE OF ISAIAH LXI.

The office of Christ, verses 1, 2, 3.

Thus saith the Holy One, our Saviour King,
From whom life, light and joy, perpetual spring ;
The spirit of the Lord, in this blest hour,
On me descends, with sweet, celestial power ;
His mighty hand anoints me, passing fair, [a]
To tell the world what gospel tidings are ;
In charming accents, wide proclaim the year [b]
God, on his mercy seat, will sinners hear ;
To gentle souls a sacred peace impart ;
Supply the balm to heal the broken heart ;
Burst the barr'd prison for the captive bound,
And set him free to walk on heav'nly ground,
To taste the sweets attendant angels bring, [c]
And drink the waters of salvation's spring.

Oh ! great, unmeasur'd love, to them how kind,
Who, when afflicted, would a Saviour find :
He, on their souls, sweet consolation pours
In copious streams, from heav'n descending showers.

To them in Zion, who are clad in weeds,
Who mourn the folly of their sinful deeds,

[a] He is altogether lovely.—Cant. 5. 16.

[b] In allusion to the year of Jubilee which was proclaimed by a trumpet, see Levit. 25. 9.

[c] See Hebrews 1. 13, 14.

He beauty gives ; fills all their souls with light,
 And sheds upon their path his radiance bright ; [a]
 With oil of joy anoints them as they go,
 Through all their passage of the world below ;
 Garments of praise he makes their blest array,
 While urging on, to heav'n, their happy way.
 Oh ! they shall flourish with undying bloom,
 Like sacred trees of heav'n's own rich perfume ;
 Fairer than myrtles, that by some clear stream
 Outspread their branches to the sunny gleam,
 Or, sweet imbowering, in their verdant vales,
 Unfold their blossoms and perfume the gales. [b]
 Or like the tree of life, their vigorous roots
 Strike deep, and cluster with delicious fruits.
 Thus shall they glorify Jehovah's name,
 And thus secure their everlasting fame. [c]

But sad the change, his voice of musick, now
 Resembles thunder round the mountain's brow ;
 He, in a dreadful note, like that to sound,
 When Gabriel wakes the dead to judgement bound,
 Proclaims the day of vengeance of our God,
 Who, thron'd in light, should he but lift his rod ;
 Quick from their spheres ten thousand worlds would fly,
 And all their boasted pomp in ruin lie.
 Let mortals warning take—the hour will come,
 If unrepenting, hell will be their doom ! [d]

The restoration of Israel—verses 4th to 9th both inclusive.

And Judah's wastes that long in ruin lay,
 The desolations of her idol day,
 When with high heart, all Israel Heav'n defied,
 And spurn'd its counsels with unholy pride ;
 Her thousand cities, her once fertile plains,
 And hills, and vales, o'er which destruction reigns

[a] The path of the just is represented in the scriptures as a shining one.—Prov. 4 18.

[b] "Myrtles intermixed with laurel roses, grow in the valleys to the height of ten feet. Their snow-white flowers, bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself ; they enchant every one, and the soul is filled with the softest sensations."—*Savary's letters on Greece.*

[c] See Psalms 112. 6—The righteous shall be in everlasting remembrance.

[d] Except ye repent, ye shall all likewise perish.—Luke 13. 3.

Shall be rebuilt ; restor'd to ancient fame
 Israel's rejected, yet high favour'd name :
 All these dark wastes shall brightly bloom again,
 And o'er them, peace and love, in beauty reign ;
 Their num'rous flocks, shall strangers stand and feed,
 And alien sons plough up the grassy mead,
 Dress their fine vineyards, that they flourish fair,
 And richer vintage yield, and levelier clusters bear.

And ye, O ! Israel, favour'd of the Lord,
 Shall priests [a] be call'd, and sound aloud his word :
 Men shall proclaim you ministers of God,
 And Gentiles honour you with rich reward.
 Their riches shall be yours ; their glory shine
 Around your brow, resplendent, all divine.
 Oh ! now repentant for your shame, receive
 A double honour that in me believe ;
 And for the blush of degradation worn—
 Rejoice, O ! Israel, and no longer mourn,
 For in your land where milk and honey flow,
 A sumptuous portion shall your God bestow.
 Though I the Lord love judgement, and requite
 The wicked heart, with exile from my sight, [b]
 My people never will my hand forsake,
 I do with them eternal covenant make,
 Their seed and offspring shall be far renown'd,
 With great and everlasting honours crown'd ;
 The Gentile world, admiring, shall adore
 Their God's protecting care, deliv'ring power :
 And far away, in heaven unchanging bright,
 Eternal joy shall crown them sons of light.

The fulness of the Gentiles—verses 10th and 11th.

What accents these that break upon the ear !
 What sounds seraphick do the nations hear !
 The son of God exclaims, with wond'rous voice,
 My father ! in his name will I rejoice ;
 Like as bridegroom, deck'd in rich array,
 Or, a fair bride, with sparkling jewels gay,
 Salvation's garments he has o'er me spread,
 That cloth'd with power, I may awake the dead—
 The dead in sin, and give them glorious light [c]
 To guide their feet, and ravish all their sight.

[a] And ye shall be unto me a kingdom of priests.—Exod. 19. 6.

[b] Who shall be punished with everlasting destruction from the presence of the Lord.—2 Thes. 1. 9.

[c] Awake, thou that sleepest and arise from the dead, and Christ shall give thee light.—Eph. 5. 14.

And robes of righteousness adorn me fair,
 That guilty nations, hence, may not despair :
 Oh ! matchless love, what heavenly prospect this,
 The Gentiles may obtain eternal bliss !
 For as the earth, her teeming treasures yield,
 Her buds and fruits, and products of the field ;
 Or as the garden yields her brightest rose,
 With various flowers that richest tints disclose ;
 So shall the Lord cause righteousness to spring
 Before all nations : then the earth shall ring
 With notes of praise ; and ev'ry heart and tongue
 Swell the sweet chorus of salvation's song.

THE VANITY OF MAN.

“ Mr. Myer who entertained the citizens of Baltimore, some time ago, with exhibitions of the *life preserving dress*, was drowned in the Canal Caroudelet, at New-Orleans, on the 26th of May, 1823. He had gone into the Canal for the purpose of bathing, and was found next morning with his head out of water, and his feet sticking in the mud. This is a circumstance of a singular character. He had been labouring to wrest from the grim monster one of his most potent agents, and to pluck from his quiver a favourite dart, when the insufficiency of the ingenuity of man, when exercised towards arresting the progress and conquests of death, was illustrated by himself falling a victim to the element he had attempted to disarm.”—*Balt. Pat.*

Remarks.—“ Man at his best estate is altogether vanity.” The “*life preserving dress*” of Myer may be the means of saving many from a watery grave, yet such a grave was his. The skilful physician, often prescribes with success for others, but himself, at last, sinks under the burden of disease. It was said of Franklin, “*Fulmen eripuit coelo.*” * Though this raised him in the estimation of mortals, he might have been laid low by the crashing thunder, as a thousand others have been ; in fact, the moment of his success, greatly endangered his life. It is said, that it was not owing to his skill, but to the lightness of the cloud, and its want of electrical fluid, that he was not at that time destroyed. The conqueror, who has safely rode out the storm of many a battle, must himself be conquered in the war of death : In that warfare there is no dis-

* He snatched the thunder from heaven.

charge. May we not exclaim with David, "O Lord our Lord, * * * what is man that thou art mindful of him! and the son of man that thou visitest him!"

A RELIGIOUS CONVERSION.

[Believing as we do in that religion which is experimental, and of the Spirit of God, we give the following account of a religious conversion. We have no doubt that the truly pious, will be gratified, if not benefitted, in its perusal. Christian experience is substantially the same, although different in degree. This conversion was a searching one, and, rather unusual, in consequence of the severe depression on the one hand, and the great exaltation of soul, on the other. We believe it is an observation, the truth of which has been thoroughly tested, that those converts who have been unusually depressed, have unusual degrees of joy. The subject of this experience is a christian friend of ours, for whom, we and others, have a high respect. It comes before the publick, therefore, in an authentick shape. But let none measure their experience by this. "There are diversities of gifts, but the same spirit;" "and there are diversities of operations, but it is the same God which worketh all in all." If God be pleased to draw us to the Saviour with the bands of love, only—let us be thankful that he does not thunder us down, as he sometimes does the high handed transgressor.—*Ed. R. I. B.*]

"As early as the age of seven, I was seriously exercised. Even then, I did not hesitate to consider myself an accountable being; and I was so deeply exercised at that early period, that I imagined myself to have passed from death unto life. Hence I do not agree in opinion with those who suppose children incapable of attending to the concerns of their souls on account of their immature minds.

As I became older, I gradually lost my seriousness, drank into the spirit of the world, and walked after its course, though not without occasional and terrible lashings of conscience—so much so as to find out by woful experience that there is no peace to the wicked.

As I approached the age of manhood, my mind became poisoned with infidelity, through the arts and insinuation of an infidel relation of mine, aided by infidel writings. I took such strides on this ground, as even to be checked by my aforesaid relation ; and this check, coming as it did from an infidel, shook my confidence in our system.

I lived in ————— at the time of the great religious revival in 1820. I attended the meetings as a *spectator*. Infected with deistical principles, and fortifying my feelings against tender impressions, I was determined to live precisely as if there were no particular excitement. I valued myself highly upon the strength of my mind, which, soaring above the vulgar, narrow, inconsistent Christian religion, and taking a comprehensive view of the universe, could admire the Great First Cause. Christ was a word not to be found in my infidel vocabulary, as well as many other strange terms used in the Bible, such as grace, humility, faith and sanctification, and others.

I was permitted to be a spectator through the revival, unmoved ; when, at length, my turn came.

My attention was first arrested by the Bible. Taking it up one day, (a very rare thing with me at that time,) I was peculiarly struck with the fore-part of Ezekiel, where the prophet describes the miraculous operation of the Spirit of God upon him.

An acquaintance of mine sent me Young's Night Thoughts to read. I was enraptured with them ; became convinced that man had a soul ; and to so high a point of sublimity were my feelings elevated by the bold and lofty style, and the almost inspired ideas of Young, that I longed to be disembodied, and actually realize the sublime and mighty conceptions of this extraordinary man.

Soon after this, there was another book lent to me, entitled "View of the Internal Evidences of the Christian Religion, by Soame Jenyns, Esq." So convincing were his arguments, so singular and interesting his style and his manner of reasoning, and in so new and charming a light did he exhibit Christianity and its Author, that I was drawn deeply into the subject ere I was aware. As flits the spell-bound bird, approaching nearer and nearer at every flap to its fatal charmer, until it is seized beyond the power of escape: so I. My eye once caught by the wonderful little volume of Jenyns, it became fixed; and the further I approached, the more powerful was the charm. Raised to a high degree of wonder and admiration, I finished the book. I had entered so deeply into the feelings of the writer as well as into his mind, that I found my mind and feelings, upon concluding the book, in a new and very singular mood; and found likewise that I was unable to recover my former frame. My author had revived some of the ideas and feelings of my more tender years, and henceforward I began to feel rather uneasy. However, I attempted to get rid of my uneasiness by various means. I studied intensely; I talked, I laughed; but it was all in vain. Religious things had taken a firm hold upon my mind. But still I was as yet but partly convinced of the truth of Christianity. I could neither believe it, nor disbelieve it, which caused me to be most terribly agitated. At last, I relinquished my studies, and even found it necessary to forego the gratification of reading the papers, that I might turn my undivided attention to this momentous subject. I was at this time in the singular predicament of seeking to become a Christian, without being fully convinced whether Christianity were true or false. Dreadful, indeed was the agitation of my mind, and every successive day increased it.

It was spring. But the calmness and beauty and delights of the season, contrasted with the perturbation and gloom and horrors of my mind, served only to augment my wo. I read, and read, and read the

Bible : I wanted to believe : I had become tired and sick of infidelity ; it had only given me trouble ; I never found a resting place in it. O what an object of pity is an infidel !

But now, alas ! I could neither believe nor disbelieve the Bible. I went to meeting almost every evening ; returned as I went, or, perhaps more distressed. I had previously formed a resolution not to go to meeting at the time when I endeavoured to drive off my perplexity of mind ; but this resolution failed.

My trouble became so great that I was finally obliged to give up business. One day one of my connexions prayed for me. I was too proud to kneel, although I wished him to pray for me. After prayer I told him I discovered I still had a proud heart. Some-time afterwards, I requested him to pray for me again. This time I knelt. The first time, I took one step by being prayed for, and now another by kneeling.

Not long after, not knowing what to do with myself, I went to the Minister's. He prayed for me. But my hour of deliverance had not yet come. The Minister was a miserable comforter, though quite likely, as good as any other man would have been—and this, I am persuaded, was for my good. It taught me not to put my trust in man, nor to make flesh my arm.

I was accustomed to sing in meeting ; but being now convinced of my unfitness, I left off.

On a certain day I went off a considerable distance into a lot, which I traversed backwards and forwards from end to end many times in unutterable agony of mind. I knelt, I prayed, I wept. I called upon the name of Jesus ; but my prayers seemed to find no access to heaven. I still continued in my distressed state of mind. When in meeting, I could not sit still for my agitation. It seemed as if the wrath of God rested upon me, pressing literally upon me with painful weight. I could be easy in no place. I could hardly eat or sleep.

At a particular time, I thought there was a God, but that I neither loved nor revered him. It seemed as

if I were the most ungodly wretch on the whole earth—unworthy to live—and it seemed strange that I was suffered to live.

I continued to search the scriptures with the greatest diligence.

I felt no inclination to go back. Differently from all my former exercises, I now found myself steadily and earnestly engaged in seeking the one thing needful.

I at length began to be exercised in duties. I was required, among other things, to relate the exercises of my mind to my connexions and others. The cross was a great one, but I was constrained to take it up. Thus I was obliged to tell part of an experience, before experiencing the rest. In doing this, I confessed my ingratitude to God; and a sense of this made me weep bitterly. If any in our *refined* age feel disposed to ridicule these tears, I would present, for their consideration, the case of sinful Mary, who washed the feet of Jesus with her tears, and wiped them with the hairs of her head.

(To be concluded in our next.)

For the Rhode-Island Baptist.

Dialogue between a BIGOT and a CHRISTIAN—
A FRAGMENT.

B. "Contend earnestly for the faith once delivered to the saints."

C. Yes! but we must exercise christian charity toward others.

B. Would you have us countenance the errors of Unitarians and Arminians and nobody knows what? We must contend for the faith.

C. True! but what is the faith?

B. 'Tis plainly revealed in the Bible. He who runs may read.

C. But is not your neighbour's interpretation of the Bible as good as yours? If he differ from you, will you condemn him? He may exercise the same temper and condemn you.

B. But his interpretation is merely according to carnal reason.

C. May he not say the same of yours?

B. Pray sir, of what religion are you?

C. Of the christian.

B. I mean of what denomination?

C. I am a christian.

B. You do not understand me. What are you? A Baptist, Presbyterian, or what?

C. I am a christian.

B. But what your system?

C. The christian.

B. Don't be trifling. Are you a Trinitarian, Unitarian, Calvinist or Arminian?

C. I am a christian.

B. Sir, I find you have no opinion of your own.

C. How so, sir?

B. You do not profess to be a Baptist, Presbyterian, Methodist, Trinitarian, nor—

C. Well sir, if I am a christian, is not that sufficient?

B. Every christian has some mind of his own. What are your views of christianity?

C. My views of a christian are these. He should know the only true God and Jesus Christ whom he has sent, by the experimental knowledge of his soul. He should love God. Take up his cross and follow the Saviour. Be meek and humble. He should watch and pray. Be spiritually minded. In a word, he should live godly in Christ Jesus.

B. I will state my question in a different form. What are your views of doctrines?

C. One doctrine of christianity is, that men should repent; another is, that of faith—

B. Will you never understand me? Do you hold to *orthodoxy*?

C. If you mean by that, that we should love God with all our heart, and our neighbour as ourselves, I do.

B. Do you believe in *election* and *reprobation*?

C. What if I do not?

B. YOU ARE NO CHRISTIAN.

Remarks by the editor.—We give the above an insertion, but if the writer has relation to Calvinists in general, he is, we apprehend, very far from being correct. The time has been, when many Calvinists have felt and acted in this way. Some, probably, do now. We know many however, whom we esteem and love; who are far from such a temper—who love all that love the Lord Jesus Christ in sincerity and truth. Those, who are shy of christians not agreeing to their creed, are generally, the least pious—some of whom are notoriously unfit to belong to any church of Christ. There is however, one inconsistency among some of our brethren, who entertain calvinistick sentiments, which we wish were done away. They admit that Arminians are christians, but yet cultivate no friendly intercourse with them. Ministers do not exchange pulpits, brethren do not love with a pure heart, fervently. But why should they not? If Arminians are christians, Christ loves them and is with them. We ask if it can be to the prejudice of any, to love those whom Christ loves, or to be among those whom He delights to honour with his presence?

EXTRACT FROM BEATTIE'S ESSAY ON TRUTH.

(Continued.)

It is said that philosophers are accountable, not for the consequences, but only for the truth of their tenets; and that if a doctrine be true, its being attended with disagreeable consequences will not render it false. We readily acquiesce in this remark; but we imagine it cannot be meant of any truth but what is certain, and incontrovertible. No genuine truth did ever of itself produce effects inconsistent with real utility. But many principles pass for truth, which are far from deserving that honourable appellation. Some give it to all doctrines which have been defended with utility, and which, whether seriously believed or not, have never been logically confuted. But to affirm that all

doctrines are certainly true, would argue the most contemptible ignorance of human language, and human nature. It is therefore, absurd to say, that the bad consequences of admitting such doctrines ought not to be urged as arguments against them—Now there are many persons in the world, of most respectable understanding, who would be extremely averse to acknowledge that the doctrine of necessity has ever been demonstrated beyond all possibility of doubt. I may, therefore, be permitted to consider it as a controvertible tenet, and to expose the absurdities and dangerous consequences with which the belief of it may, and must be attended.

Mr. Hume endeavours to raise a prejudice against this refutation. He probably foresaw that the tendency of his principles would be urged as an argument against them; and being somewhat apprehensive of the consequences, as well he might; he insinuates that all such reasoning is no better than personal invective. "There is no method of reasoning," says he, "more common, and yet more blameable, than in philosophical debates to endeavour the refutation of any hypothesis, by a pretence of its dangerous consequences to religion and morality. When any opinion leads into absurdities, it is certainly false, because it is of dangerous consequences. Such topicks, therefore, ought entirely to be foreborne, as serving nothing to the discovery of truth, but only to make the person of an antagonist odious." If your philosophy be such, that its consequences cannot be unfolded without rendering your person odious, pray, Mr. Hume, who is to blame? you, who contrive, and publish it, or I, who criticise upon it? There is a kind of philosophy so salutary in its effects, as to endear the person of the author to every good man; why is not yours of this kind? If it is not, as you yourself seem to apprehend, do you think that I ought to applaud your principles, or suffer them to pass unexamined, even though I am certain of their pernicious tendency? or, that, out of respect to your person, I ought not to put others on their guard against

them? Surely you cannot be so blinded by self admiration, as to think it the duty of any man to sacrifice the interest of mankind to your interest, or rather to your reputation as a metaphysical writer. If you think so, I must take the liberty to differ from your judgment in this, as in many other matters.

Nor can I agree to what our author says of this method of reasoning, that it tends nothing to the discovery of truth that disposes men to think for themselves, and to consider opinions with attention before they adopt them? And have not many well meaning persons rashly adopted a plausible opinion on the supposition of its being harmless, who, if they had been aware of its bad tendency, would have proceeded with more caution, and made a better use of their understanding?

This is truly a notable expedient for determining controversy in favour of licentious themes. An author publishes a book, in which there are many doctrines fatal to human happiness, and subversive of human society. If, from a regard to truth, and to mankind, we endeavour to expose them in their proper colours, and by displaying their dangerous and absurd consequences, to deter men from rashly adopting them without examination; our adversary immediately exclaims, "This is not fair reasoning; this is personal invective." Were the sentiments of the publick to be regulated by this exclamation, licentious writers might do what mischief they pleased, and no man durst appear in opposition, without being hooted at for want of breeding. It is happy for us, that the law is not to be brow beaten by insinuations of this kind, otherwise we should have some folks exclaiming against it every day, as one of the most ungenerous things in the world. And truly they would have reason; for it cannot be denied that an indictment at the Old Bailey, has much the appearance of a personal invective; and banishment, or burning in the hand amounts nearly to a personal assault; nay, both have often this express end, to make the person of the criminal odious; and yet, in his judgment perhaps, there was no great harm in picking a pocket

of a handkerchief, value thirteen pence, provided it was done with a good grace. Let not the majesty of the science be offended by this allusion; I mean not to argue from it, for it is not quite similar to the case in hand. That those men act the part of good citizens who endeavour to overturn the plainest principles of human knowledge, and to subvert the foundations of all religion, I am far from thinking; but I would be extremely sorry to see any other weapons employed against them than those of reason and ridicule, chastised by decency and truth. Other weapons this cause requires not; nay, in this cause, all other weapons would do more harm than good. And let it still be remembered, that the object of our strictures is not men but books; and that these incur our censure, not because they bear certain names, but because they contain principles.

(To be concluded in our next.)

PULPIT ELOQUENCE.

The basis of pulpit eloquence, is *good sense* and *real feeling*; good sense instructed by the *word* of God, and real feeling excited by his *spirit*. Between the *eloquence of thought* and the *eloquence of words*, the difference is as great as between gold and dross. The eloquence of thought bears away the soul; the eloquence of words may please the ear, but it never reaches the heart. It is a pitiful device to gain popularity, unworthy of any man of sense, and in a preacher of the gospel, utterly contemptible. It is nothing better than a detestable species of clerical foppery. How infinitely different are such effeminate effusions, from the dignity and solemnity of Christ's sermon upon the mount! The disgust which has been often produced by this spurious eloquence, has excited prejudices, even in good men, against every attempt to improve the eloquence of the pulpit. But this is rushing to the other extreme. Was not Paul eloquent? Was not Aaron eloquent? Was not Apollos eloquent?

Was not Jesus of Nazareth eloquent, who spoke as man never spake?

The masterly specimens of Paul's eloquence, before the court of Areopagus, on the stairs of the castle Antonia, and before Agrippa, leave no ground to wonder at his being ranked, even by a heathen writer, among the three most distinguished orators of antiquity. But the eloquence of Paul was *the eloquence of thought*. His preaching was not with the enticing words of man's wisdom; but in demonstration of the spirit, and of power. He came not with the excellency of speech, not with the wisdom of words, lest the cross of Christ should be made of none effect. He did not indeed deem it improper to seek out, like the royal preacher, acceptable words; but the force of his eloquence lay in the greatness of his conceptions, poured from a heart warmed by the Holy Ghost.

Against such eloquence who will venture to object? And indeed on what principle can you exclude eloquence from the pulpit, while you admit it at the bar, and in deliberative assemblies? The preacher of everlasting truth has certainly the noblest subjects that ever elevated and enkindled the soul of man; not the intrigues of a Philip; not the plots of a Cataline—but the rebellion of angels, the creation of a world, the incarnation and death of the son of God, the resurrection of men, the dissolution of nature, the general judgment and the final confirmation of countless millions of men and angels in happiness or misery. No subjects are so sublime—none so interesting to the feelings of a reflecting audience: no orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he presses upon his hearers. If on any topick he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men.—*Griffin.*

Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.

CONQUEST OF CANAAN BY THE ISRAELITES.

(Concluded.)

Gen. xlv. 4. "I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes."

Gen. xlvii. 29. "And the time drew nigh that Israel must die; and he called his son Joseph, and said unto him, if now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt: but I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head."

Gen. xlviii. 3, 4, 21, 22. "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, behold, I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession. And Israel said unto Joseph, behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Gen. xlix. 29—33. "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife: and there I buried Leah. The purchase of the field, and of the cave that is therein, was from the children of Heth. And when Jacob had made an end of commanding his

sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Gen. 1. 7—13. 24—26. "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshing floor of Atad which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, this is a grievous mourning to the Egyptians; wherefore the name of it was called Abelmizraim, which is beyond Jordan. And his sons did unto him according as he commanded them; for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite, before Mamre. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."

These passages are quoted for the purpose of showing, that the descendants of Abraham never relinquished the design of returning to Canaan. From Gen. xlv. 4, the first quotation in this series, it is evident that Jacob left his place of abode and went into Egypt with the full intention of going back. It was the will of God, however, that he should die in Egypt. When he perceived his end near, he exacted of Joseph an oath, that he would not bury him in Egypt, but in the burying

place of his fathers in the land of Canaan. And all that he said in his last conversation with his sons, and in the benediction pronounced on them shows one and the same design.

Jacob, according to his request, was carried up and buried in the cave of Machpelah, and that in so publick a manner as to attract the notice of the people then in the country.

Joseph, at his death declared his hope that the descendants of his father would return to their land ; and in that hope, forbade that his body should be buried ; but required that, according to the Egyptian custom, it should be embalmed ; and moreover took an oath of his brethren, that they would carry up his bones with them from Egypt. Now the case seems to have been this. Abraham and his descendants occupied the land of Canaan 215 years. At the expiration of this period he was compelled by famine to go to Egypt. As long as he and Joseph lived in that country which was about 70 years, they asserted their title to the lands of their fathers, and their intention of returning. After their death the children of Israel were forcibly prevented from going to the land of their fathers, how earnestly soever they might have wished to do so. Their unjust detention in Egypt surely ought not to bar their claim to their own property, when they were in a condition to assert that claim.

The Canaanites, whom Joshua found in the land, then, were not rightful owners, but intruders, or what we call *squatters* ; and the children of Israel, in taking forcible possession of the country, did nothing more than to regain, by conquest, the inheritance of their fathers. In a word, they took by force what was their own, when the unlawful occupants refused to give peaceable possession.

It deserves remark, as serving to confirm this reasoning, that the Israelites laid no claim whatever to the lands on the east of the Jordan. They only asked permission to march through them to their own inheritance. This permission was refused, (Num. xxi. 21—23. “ And

Israel sent messengers unto Sihon, king of the Amorites, saying, let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's high way, until we be past thy borders. And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel,) and an unprovoked attack was made on the children of Israel. In their own defence, they subdued the people east of Jordan: and took possession, by right of conquest, in a war, purely defensive. It is evident that it was not the original plan of Moses to settle any part of the Israelites in the country under consideration: for when the tribes of Reuben and Gad asked for their portion in that region, Moses appeared surprised and indignant at the request. (See Numbers xxxii.) Indeed the whole history shows that it was no part of that leader's original intention to make any establishment, east of the Jordan. But we cannot readily account for this, without supposing that he was going to take possession of the land of his fathers, the right to which, as we have seen, had never been alienated.

But still it may be urged that, though these things should be admitted, there was great cruelty in carrying on a war of extermination against these intruders. To this it may be replied,

1. That nothing hindered them from giving the Israelites peaceable possession of their own lands, and seeking a habitation in some other place. And we are not without historical evidence that numbers of the Canaanites did escape from the country, and pass to other regions. Procopius says that two columns were erected in Numidia, where in his day, the city *Tigritis* stood, which bore this inscription; *We are the Phœnicians, who fled before Joshua, the robber, the son of Nun.*" Procopius was a heathen, and had no motive to invent a story of this kind. But whether we believe the account of the pillars or not, there is nothing to prevent our believing

that many Canaanites did escape in safety from the country.

2. If, when an opportunity was afforded of making their escape, they chose to resist by force of arms, the rightful claims of the Israelites, what was to be done, but to cut them off?

3. It is again and again stated that the Canaanites were a most corrupt and wicked people. No confidence could be placed in them, or in any treaties made by them. An individual in civil society of this character, is cut off by the hands of publick justice. On the same grounds, any given number of wicked and violent men may be destroyed.* The laws of nations allow of this; and by these, according to the reasoning which has just been employed, the conduct of the Israelites, in the conquest of Canaan, may be fully justified.

The ingenious editor of Calmet's Dictionary of the Bible undertakes to prove, that the original inhabitants of Canaan were of the family of Shem, and of course Abraham's kindred; that during the sojourn of the children of Israel in Egypt, another race of men overrun both Canaan and Egypt. That the king "who knew not Joseph," was of this race; and the Israelites suffered a long and grievous oppression under them. But when they had, with a high hand and an outstretched arm, been brought out of Egypt, and went to reclaim the inheritance of their fathers, they made war with a people, who not only refused to give them their right, but who had aided in their oppression.

We refer our readers, for a full discussion of this subject, to the work just mentioned, and to "Commentaries on the Laws of Moses," by the celebrated *Michaelis*, translated by Smith. Vol. I. Art. 31. From these works, and from *JAHN's Biblical Archæology*, we have borrowed most of the ideas contained in this brief essay.

BIBLICUS.

Substance of a speech, by a Tuscarora Chief, before the Philadelphia Bible Society on the evening of the

* We do not hold ourselves accountable for such a sentiment as this. It will be remembered that this view of the conquest of Canaan is not written by us.—ED.

5th of April, spoken in his native tongue, and interpreted by a young Indian of the same tribe.

"Brothers! Sisters! Fathers!"

I am come a great distance to see you—I am old and very ignorant—very ignorant, Fathers, of that good book, which is able to make us all wise.

Brothers! Sisters! Fathers! I know a *little* of that good book—it is a treasure, and I want to know more of it.

Sisters and Brothers! You are a happy people—I pray you may be more so—you have great advantages—you have done much for my nation—I thank you for it.

Fathers! Brothers! Sisters! I shall return to my people—from me they shall hear of this great meeting—may the great and good God direct all your movements, and may we all love and obey him."

AN EXTRACT—the *Scriptures*.

"The Scriptures of truth have been producing their effect, in sanctifying the hearts and lives of men. And they will continue their influence, till one united song of praise shall ascend from the nations which dwell on face of the earth.

The truth of revelation is thus efficacious, because it is the word of the living God. It is that truth, which omniscience has chosen to communicate as the light of the world. He who formed the spirit of man within him knows perfectly the means which are best adapted to control his affections, and carry conviction to his understanding. He can check the torrent of depravity, which all human efforts are insufficient to withstand. He has not only given us the truth—his own truth, with no mixture of error; but has secured its triumph by an inviolable promise, "for as the rain cometh down from Heaven, and returneth not thither, but watereth the earth; so shall my word be, saith the Lord, that goeth forth from out of my mouth: it shall

not return to me void; but it shall accomplish that which I please."

And, sir, it is God's own truth, the truth of his word, and that alone, which he ordinarily blesses, as the means by which holiness is attained. There are other truths, which are of high importance, in the business and intercourse of life. But they will not produce obedience to the Divine commands. Literature may exalt the understanding. It may spread before us the luxuries of fancy. It may cast a brightness over the face of society. But it will never rescue the heart from the dominion of sin.

Science may greatly advance the useful, and the elegant arts. It may store the mind with the treasures of wisdom, which have been accumulating for ages. It may send our thoughts far abroad among the worlds and systems of worlds with which the heavens are filled.

"But never yet, did philosophick tube,
That brings the planets home into the eye
Of observation, and discovers, else
Not visible, his family of worlds,
Discover him that rules them."

BRINDABUND, AN AGED HINDOO.

This aged Christian was one of the native preachers employed by the Baptist Missionaries in India. He is supposed to have been upwards of eighty years old.

Brindabund first heard the gospel at a large fair, between Cutwa and Berhampore. He was observed to pay great attention the whole day; and was seen sometimes to laugh and other times to weep. At night he came to Mr. Chamberlain, and said in allusion to the custom among the natives of presenting flowers—

"I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have, for many years, travelled to find such a person; but in vain. I have been to Juggernaut; but there I saw

only a piece of wood; THAT was not worthy of it; but to-day, I have found one that is, and he shall have it: Jesus Christ is worthy of my flower!"

Brindabund had been for many years, a religious mendicant. His hair had been suffered to grow so as almost to conceal his eyes; but he now cut it off, and shaved his beard. He had indulged in smoking to such an excess as nearly to deprive himself of sight; but soon recovered, and set himself to learn to read. In short, from being an idle devotee, he became an industrious old man; for he was advanced in life when he abandoned these vagrant habits.

Brindabund now became a preacher of the gospel to his idolatrous countrymen. The last five years of his life were spent in entire devotedness to the cause of God. When able to leave his house, which was at Monghyr, about 259 miles from Calcutta, he was engaged, from morning till night, in reading the scriptures and talking to the people. He loved the Saviour: His cause lay near his heart. Often, when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, "You had better stay at home to-day."—"Oh," he would say, "what do I live for?"

While he was able, he would take considerable journeys: not in the character of an idle vagrant, deceiving and being deceived; but to proclaim that salvation, "without money and without price," which he had found. He would walk, on those occasions, from twenty to thirty miles a day; and, after taking some refreshment would converse with his companions, in a lively and edifying manner till midnight. A friend, who saw him at these times, says of him—

"I have seldom heard him utter a sentence which had not a reference to spiritual things; and, indeed to improve every thing he saw and heard was habitual to him; if, for instance, he saw a bullock go by, loaded with bags of sugar, he would draw a comparison between the bullock and those who have the word of God and the means of grace at hand, but know nothing

of their sweetness. His whole soul seemed to be full of Christ and his salvation, and he was ready to impart that soul to his perishing countrymen. His tongue is now silent in the cold grave; but, in the great day, he will appear as an awful witness against thousands who have heard the gospel at his mouth in vain."

During the last few weeks of his life he suffered much; but was always happy, longing to depart and be with Christ. When asked, the day before he died, if he would take any thing, he said, "No,"—and putting his hand on a part of the Scriptures which lay near him on his bed, he said, "This is my meat, and drink, and medicine." The neighbours, as was their custom, came round him: he got up, and sat at his door, where he repeated from memory, for he was mighty in the scriptures, some portions of the word of God, and prayed, though he was then so weak as to be able to utter but a few words at a time. The next day, Sunday, September 2, 1821, he died in a good old age, and entered into the joy of his Lord.

[The beautiful little ode in the *Intelligencer* of the 7th ult. commencing thus, "Sweet day, so cool," &c. ascribed to Bishop Horne, we learn from another quarter, is the production of George Herbert, an old English writer. Horne only altered it; it is thought, not for the better. Here follows the original:—

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to night,
For thou must die.

Sweet rose, whose hue angry and brave,
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

Sweet spring, full of sweet days and roses,
A nest, where sweets compacted lie,
My musick shews ye have your closes,
And all must die.

Errata.—In our last, in the extract from Horne's preface for "good for the food," read "*good for food*:" In the beautiful thought on the last page, for "the bud, sown in corruption," read "the *body*, sown in corruption."

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